



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK NOTES.

Nos Ancêtres Primitifs, par A. DOIGNEAR. Preface par Dr. Capitan. (Notes d'Archéologie Préhistorique.) C. Clavreuil, Paris, 1905. Pp. 202.

With the assistance of his teachers, the professors at the School of Anthropology in Paris, this young member of the society has attempted the rather difficult task of compiling the results of recent studies of the industries and mentation of primitive man. He believes man's precursor existed in the eolithic, tertiary period, and discusses at length the remains found in the silex of Thenay, in the silexes of Otta and Poycourny, also the findings in other tertiary beds of southern France; discusses the Java man, or the *pithecanthropus erectus* of Dubois. He makes four ages of primitive humanity,—that of the cave bear, of the mammoth, of the elk, and of the aurochs. His palethnologic divisions are first neolithic, divided into Robenhausian of Mortillet, with polished stone poignards, gouges, arrow points, lances, monuments, pottery, with some agriculture and navigation; and secondly, the Campignian, studied by Salmon. These are the last quaternary stages, with our present fauna, climate, alluvium. Passing backward to the paleolithic age, we have first the Magdalenian, with work on bones, the mammoth and reindeer, with a cold, dry climate. Next older comes the Solutrean and the Menchecourian, with its transition industry, its flint arrow heads, its fluviomarine stratification, the appearance of the horse and the disappearance of the rhinoceros, and its moderate, dry climate. Earlier he places the Mousterian, with its cold, moist, glacial climate, with woolly animals. Next earlier come the Acheulean, with its clay formations; then the Chellean, with its rough instruments, its ancient elephants, and its warm, dry climate. Earliest of all in the tertiary, represented by the Puycournian remains, we have a yet more rudimentary industry, with the mastodon, hippo, the dinotherium, and a warm, moist climate.

The construction is a very able one and is based essentially upon French explorations and theories.

The Bontoc Igorot, by ALBERT ERNEST JENKS. Department of the Interior Ethnological Survey Publications, Vol. I. Bureau of Public Printing, Manila, 1905. pp. 266.

This is a product of five months' study. Perhaps half the volume is made up of photographs, and, all things considered, it is one of the most interesting recent anthropological studies, comprising surveys of the culture groups, general social life, and family and tribal economic life and industries, political life, war and head hunting, æsthetic life and religion, with sample folk tales, and a brief final chapter on language. From this it is perfectly plain that this tribe has abundant legends and customs and beliefs of its own, and that the statements, so often made by early American educators who have visited the islands, that these are absent, are entirely unfounded. The basis of the Igorot religion is the belief in the ever present and watchful *anitos*, or spirits of the dead, that have great power for good or evil, and even life or death. All things have an invisible as well as a visible and material existence. With these the exorcist is in communication and it is through their power that he works. The forces of nature are personified, and these forms have merged into one supreme god,

Lumawig, over all and eternal, who had a part at the beginning, who came as a man to help and again later to teach, and who still lives to care. He dwells in the sky, is prayed to for harvests, for increase of crops and animals. At times he has exhibited marvellous power. He taught men their industries and ethics. There are sacred days, ceremonials galore, especially those connected with agriculture, sacred groves and rites.

The children have a variety of games. Puberty is rather late, usually between the fourteenth and sixteenth years, and has no rites except or because of the *olag*, which is primarily the sleeping place of all unmarried girls, and the mating place of young people. Here courtships occur and young men so inclined spend much time. Marriage almost always occurs after and, in a sense, because of pregnancy. There are also rather elaborate theories of disease and remedies. The burial ceremonies are highly developed and have many features that are unique. We cannot but welcome with great heartiness this first attempt of an American anthropologist to study the natives of our new possessions.

An Essay on Eastern Philosophy, by Y. MOTORA. R. Voigtlander, 1905. pp. 32.

This is a very interesting original attempt to compare and, to some extent, to fuse the fundamental views of the orient and of the occident. Modern psychology has helped to confirm certain oriental conclusions pertaining to the relations of the subject to the object, and of the subject and the product to consciousness of psychic potency and reality, the relations of reality and representation, the development of will and personality. The author began as a student of psychology at the Johns Hopkins University, but has gradually passed to philosophy where his dominant interest now lies.

Studies in the Psychology of Sex. Sexual Selection in Man, by HAVELOCK ELLIS. F. A. Davis Co., Philadelphia, 1905. pp. 270.

The author still calls his task "mainly of a tentative and preliminary character." Our knowledge is yet in the nebular stage. After a preliminary chapter on sexual selection as affected by external sensory stimuli, our author proceeds to discuss each sense with detail, and this constitutes this volume. He first deals with the primitive character of the skin; then with ticklishness; then with secondary sexual skin centres, the bath. He then passes to smell, discusses its primitiveness, the rise of olfaction, body odors of races, effective perfumes, the evil effects of excessive olfactory stimulation, the place of smell in sexual selection. Hearing begins with the physiological basis of rhythm, and passes to music, of which the author thinks the influence is small. Vision is the organ of beauty, but movement is involved as well. Two appendixes are given, one on the origin of the kiss, the other on the histories of sexual development.

Wunder und Wissenschaft. Eine Kritik und Erklärung der okkulten Phänomene, von RICHARD HENNIG. Ernst Schultze, Hamburg, 1904. pp. 247.

After an introduction he discusses the essence and meaning of suggestion in daily life and history, suggested conditions and acts, organic states, and its curative agency, suggested illusions and hallucinations, the belief in witches, suggested faith, suggestion in sleep and dream, etc. The second general section is entitled, "Okkultismus." The sub-sections are devoted to the wishing rod, reading and the transmission of thought, tipping tables, raps. He then discusses the sources of error in observation and memory, and thinks these are the chief support of superstition. He ascribes much importance to latent

memory and to unconscious reasoning, but inclines to believe in true *Ahnung* in the distance and in the future. The author is acquainted with American and English literature bearing on his subject, and has written a book that is sure to be of interest.

Metaphysical Phenomena. Methods and Observations, by J. MAX-WELL. Preface by Charles Richet, and introduction by Sir Oliver Lodge. G. P. Putnam's Sons, New York, 1905. pp. 448.

Under method the writer discusses material conditions, the composition of the circle, the method of operation and personification. He next takes up raps, parakinesis and telekinesis and luminous phenomena. Under psycho-sensory and intellectual phenomena he discusses sensory automatism, crystal gazing, dreams, telepathy, taelesthesia, "A Complex Case," by Ritchet, motor automatism, automatic writing, phonic and mixed automatism and its psychology. In a final chapter he discusses fraud and error. L. I. Finch prints some recently observed psychical phenomena. The author's impressions are the result of ten years' psychic research. He has studiously refrained from giving a purely scientific aspect to his book, because it is unsuitable to the subject in hand. He does not expect to convince savants.

Psychologische Faktoren des modernen Zeitgeistes, von RICHARD BAERWALD. Die Bedeutung des Urteils für die Auffassung, von Paul Möller. (Schriften der Gesellschaft für psychologische Forschung. Heft 15. III. Sammlung.) Johann Ambrosius Barth, Leipzig, 1905. pp. 110.

The first article, by Baerwald, discusses the possibility of historical psychology, the predominance of rhythmic and pictorial types in the German classics, and the coloristic method generally. Other topics are the concrete and abstract type and the feeling for ideas, Goethe's time as abstract and the present as a concrete epoch, the alternation between these periods in human development, the psychology of mixed feelings, the hegemony of the latter in our day, the laws of the feelings for quietude, the departure of modern tragedy from what is naturally sad.

In the second article Möller very briefly discusses the views of other recent writers concerning the significance of the judgment for apprehension.

Psychological Medicine. A Manual on Mental Diseases for Practitioners and Students, by MAURICE CRAIG. P. Blakiston's Son & Co., Philadelphia, 1905. pp. 449.

After a brief discussion of normal psychology the author takes up the definition, cause, classification and symptoms of insanity, then discusses the states of excitement and depression, stupor, katatonia, paranoia, has a very brief chapter on dementia praecox, others on secondary and organic dementia. Under epochal insanities he classifies puerperal, climacteric and senile. Under intoxication psychosis he treats alcoholism, morphinism, opiumism, plumbism, and then come the general paralysis of the insane, the exhaustion psychoses, general neuroses, including epilepsy, hysteria and trauma. Obsessional insanity has a chapter by itself. One of the longest is that devoted to insanity and physical diseases, phthisis, diabetes, chorea, cretinism, malaria, etc. Under defective mental-development are included idiocy and moral insanity. Then come faint insanity, its relation to law, sleeplessness, care taking, and, last of all, treatment. The book is written by a practical physician who bases his conclusions chiefly upon his own experience, and troubles himself little about German theories, but has attempted some original work with the microscope on the brains of post mortem subjects.